CATHOLIC ACTION

Vol. XXX, No. 12 December, 1948

The Annual Meeting of The Bishops

N. C. W. C. REPORTS FOR 1948

"THE CHRISTIAN IN ACTION"

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Religion in the News

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• ITEMS OF INTEREST •

Holy Father's Golden Jubilee To Have World-Wide Celebration

April 2, 1949, marks the Golden Jubilee of the ordination of Our Holy Father. In response to many requests, it will be observed as a united and world-wide religious celebration—an "incentive to the spiritual preparation for the Holy Year." The request of the American Bishops was made through Archbishop McNicholas, chairman of the Administrative Board of the N.C.W.C., and the announcement of the universal celebration came from the Central Committee for the Holy Year.

In accordance with the Supreme Pontiff's wishes, the letter to the Archbishops and Bishops announcing the public observance suggests that Bishops arrange programs of solemn religious ceremonies, general Communions especially of children, Adoration of the Blessed Sacrament and others. Since April 3, 1949, falls on a Sunday, the celebration called for by the Central Committee will take place on that day, rather than April 2, which is the actual 50th anniversary of the Pope's ordination.

The Holy Year of 1950, as announced by the Holy Father, will open on Christmas Eve of 1949.

Holy Father Names Msgr. J. F. Flannelly As Auxiliary Bishop of New York

December 16 has been set for the Solemn Consecration of Monsignor J. F. Flannelly, Administrator of St. Patrick's Cathedral, New York, as Titular Bishop of Metelis and Auxiliary Bishop of New York.

Bishop-designate Flannelly has been recently named by the Holy Father for this episcopal honor.

The new Bishop is a native of New York City, having been born there in 1894. He was ordained in September, 1918, and began his pastoral work in Yonkers. Named first Papal Chamberlain, then Domestic Prelate by Pope Pius XII, Msgr. Flannelly became Administrator of the Cathedral in 1939.

Sincere good wishes are extended to Bishop-designate Flannelly in this new honor that has come to him.

U.S. Bishops to Help Suffering People of Palestine

Late last month Monsignor Thomas J. McMahon, national secretary of the Catholic Near East Welfare Association, left for Palestine to serve as a special representative of War Relief Services-N.C.W.C.

The Bishops of the United States have voted funds to be expended in behalf of the suffering people of Palestine and the surrounding areas, where many thousands are starving and homeless.

Besides his independent effort for the Church in the Near East, Monsignor McMahon will also contact representatives of the other relief groups. His mission entails a survey of relief needs, as well as an attempt to fulfill them. He will work, too, to coordinate the Catholic relief efforts.

Greater Catholic Participation in CROP Urged Upon Bishops of United States

In the interest of fuller Catholic cooperation with CROP, the Christian Rural Overseas Program, Archbishop McNicholas of Cincinnati, chairman of the board of trustees of War Relief Services-N.C.W.C., has again written to the Bishops of the nation outlining the manner in which CROP operates and explaining how greater Catholic participation in the program may be obtained. Greater Catholic participation will be the means of rendering greater assistance to war victims overseas desperately in need.

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CATHOLIC ACTION

Vol. XXX, No. 12 December, 1948

Bishops' Statement on "The Christian In Action"

Full text of the statement of the Archbishops and Bishops of the United States, issued at the close of their annual meeting in Washington, D. C., November 17, 18, 19, and signed in their names by the members of the Administrative Board of the National Catholic Welfare Conference.

HUMAN life centers in God. The failure to center life in God is secularism—which, as we pointed out last year, is the most deadly menace to our Christian and American way of living. We shall not successfully combat this evil merely by defining and condemning it. Constructive effort is called for to counteract this corrosive influence in every phase of life where individual attitudes are a determining factor—in the home, in the school, at work, and in civil polity. For as man is, so ultimately are all the institutions of human society.

To combat secularism, the individual Christian must get the full vision of Christian truth. It is not divisible. One cannot pick and choose from it. Either it is accepted as a whole or it counts for little in real life. When the Christian does get this full vision, he becomes enthusiastic in trying to share it with the world about him. It is a wonderful vision which gives new meaning to human life and an impelling urge to selfless action. The sorry fact is that many, very many Christians, see this vision only dimly and vaguely and miss its impact on reality. They hold themselves to be Christians and are accepted as Christians, but they have never been thrilled by the glory of the truth of Christ in action. By their apathy they actually abet those who work for destruction and chaos. They criticize and even deplore the decay of morality and the spread of corruption in public life, but they feel no obligation to do anything about it. They simply do not realize that the great wonder of Divine Love is that it brings the Divine into human life and that godliness in living is giving self to God. The great Christian paradox is that to find you must lose, to get you must give. Much of the confusion and chaos about us is attributable more directly to the inaction of Christians than to the effectiveness of the feverish efforts of the destroyers. The destroyers are definitely a minority and yet the work of destruction goes on. The crisis is at hand. Today every Christian must face the full Christian vision and with no thought of compromise must seek vigorously to live it. Every day he must ask himself: What am I doing to build a Christian world? No matter what his condition or state, there is much that he can do. The reconstruction must start with the individual. He must be vigorously Christian in thought and in action—in the home, in the training of his children, in his office or workshop, and in his community.

Religion in the Home

In the full Christian vision, there is the Divine ideal of the home—the basic social institution. It is not enough to profess the Christian truths of the stability and sanctity of the marriage bond and to keep in mind the purposes of marriage. The Christian must make his home holy. It remained for modern history to record the first experiment in secularizing the home, an experiment which is at the root of so many of our greatest social evils. The Christian home must realize the Christian ideal. The whole atmosphere of the home must be impregnated with genuine Christian living. The domestic virtues must be practiced, and family prayer made a daily exercise. It is in the home that the children learn their responsibility to God and in this responsibility their duty to others. The home is the child's first school, in which he is taught to make the vision of Christian truth the inspiration of all living. We strongly commend organized effort to make the home more truly Christian. Our Catholic Family Life Bureau plans and offers programs which make for a veritable apostolate of the Catholic home. It is gratifying to see the use that is being made of these programs by our Catholic lay organizations and the spread of this work in our dioceses. These activities serve as a powerful antidote to the venom of secularism and withstand its withering effect on piety and virtue in the American home. All of us are familiar with the problems which the family faces in our complex and maladjusted society. In trying to solve these problems we must not compromise our Christian principles. The solution of these problems is only a part of the solution of the wider social problems of our day. To do their part, our homes must be thoroughly Christian and must let the glory of the full vision of Christian truth illumine them.

Religion in Education

We know the sacrifices made by our people to educate their children in schools in which the "superabundant wisdom" is the Gospel of Christ. Catholic parents closely associate their

(*Turn to page 13*)

THE ANNUAL MEETING OF THE BISHOPS—1948

A NEW all-time record of attendance again marked the annual general meeting of the Cardinals, Archbishops and Bishops of the United States held at Catholic University November 17-19 inclusive. One hundred forty-six members of the Hierarchy were in attendance.

The Holy Father's message was a somber reminder that the war-created flood of human misery and grief has abated only slightly in Europe and Asia. He wrote the Bishops as follows:

> "Once again it is Our pleasure to send affectionate greetings to Our Venerable Brethren, the Archbishops and Bishops of the United States of America, on the occasion of their annual meeting, and to assure them of Our abiding paternal interest in their apostolate amongst the faithful.
>
> "We know, Venerable Brethren, that you are alert to the dangers which threaten the very foundations of Christian life at the present time, and We are confident that your vigilant zeal will be able to protect the flocks entrusted to your pastoral care and guide them along the path of salvation.
>
> "Mindful of the munificent generosity with which you have continued to render Us valuable assistance in Our endeavors to bring succor and relief to the suffering victims of the recent war, We would renew to you, Venerable Brethren, and to all Our beloved children in the United States the expression of Our cordial gratitude.
>
> "With the passage of time, the appeals reaching Us from the different countries are not growing less numerous or less urgent, and We are relying on the liberal charity of the more fortunate members of Our fold to place in Our hands the possibility of alleviating the sufferings of the afflicted and distressed. Furthermore, the sad plight of thousands of displaced persons and refugees weighs heavily on Our paternal heart. We are aware that these homeless individuals and families have already benefited by your charity, and We are confident that, in so far as lies in your power, your zeal will continue to exert itself on their behalf.
>
> "Prayerfully beseeching the Holy Spirit to guide with illuminating divine grace all your deliberations and render them more fruitful and more abounding in beneficient results, We affectionately impart to you, Venerable Brethren, Our special Apostolic Benediction.
>
> "From Castel Gandolfo, November 5, 1948,
>
> (s) Pius PP. XII."

One of the early actions of the meeting was the election of the new Administrative Board, N. C. W. C., which, on convening at headquarters subsequently, organized itself as follows: Archbishop John T. McNicholas, OP., of Cincinnati, chairman; Archbishop Francis P. Keough of Baltimore, vice chairman of the Board and episcopal chairman of the Department of Education; Bishop John Mark Gannon of Erie, treasurer; Bishop John F. Noll of Fort Wayne, Indiana, secretary; Archbishop Richard J. Cushing of Boston, episcopal chairman of the Youth Department; Archbishop Robert E. Lucey of San Antonio, episcopal chairman of the Department of Lay Organizations; Archbishop Joseph E. Ritter of St. Louis, episcopal chairman of the Department of Catholic Action Study; Archbishop Patrick A. O'Boyle of Washington, episcopal chairman of the Social Action Department; Bishop Emmet J. Walsh of Charlestown, episcopal chairman of the Legal Department; Bishop Michael J. Ready of Columbus, episcopal chairman of the Press Department.

Archbishop O'Boyle became a member of the N. C. W. C. Administrative Board for the first time, replacing Bishop Alter of Toledo, who, in compliance with the rule of the Conference which makes a bishop ineligible for reelection to the Board when he has served five consecutive one-year terms, retired from the Administrative Board this year.

A number of changes in the several national episcopal committees were authorized during the meeting.

On the American Board of Catholic Missions, Archbishop Floersh of Louisville, Archbishop Kiley of Milwaukee and Bishop Swint of Wheeling retired and were replaced by Bishop Hayes of Davenport, Bishop Brady of Manchester and Bishop Alter of Toledo.

Archbishop Murray of St. Paul retired from the Committee on the Propagation of the Faith which acquired three new members: Bishop Mulloy of Covington, Bishop O'Connor of Madison and Bishop Carroll of Wichita.

Bishop Ready of Columbus was named to the Committee on Motion Pictures.

The death of Archbishop Ryan of Omaha, created another vacancy on the Bishops' Special Committee for the Pope's Peace Plan. Bishop O'Connor of Madison, Bishop Noa of Marquette and Bishop Haas of Grand Rapids were named to this committee.

Archbishop Ritter of St. Louis retired from the

CARDINALS, ARCHBISHOPS AND BISHOPS MEETING IN WASHINGTON NOVEMBER 17, 18, 19, 1948

Their Eminences Edward Cardinal Mooney, Archbishop of Detroit; Samuel Cardinal Stritch, Archbishop of Chicago; Francis Cardinal Spellman, Archbishop of New York.

Their Excellencies Archbishops Gerald T. Bergan of Omaha, Edwin V. Byrne of Santa Fe, Richard J. Cushing of Boston, John A. Floersh of Louisville, Edward D. Howard of Portland (Oreg.), Francis P. Keough of Baltimore, Moses E. Kiley of Milwaukee, Robert E. Lucey of San Antonio, J. Francis A. McIntyre of Los Angeles, John T. McNicholas, O.P., of Cincinnati, John J. Mitty of San Francisco, Patrick A. O'Boyle of Washington, Joseph E. Ritter of St. Louis, Joseph F. Rummel of New Orleans, Paul C. Schulte of Indianapolis, Urban J. Vehr of Denver, and Thomas J. Walsh of Newark.

Their Excellencies Bishops William L. Adrian of Nashville, Joseph H. Albers of Lansing, Karl J. Alter of Toledo, Robert J. Armstrong of Sacramento, John G. Bennett of Lafayette in Indiana, Thomas A. Boland of Patterson, Stanislaus V. Bona of Green Bay, John J. Boylan of Rockford, Matthew F. Brady of Manchester, William O. Brady of Sioux Falls, Charles Francis Buddy of San Diego, Mark K. Carroll of Wichita, William J. Condon of Great Falls, Francis R. Cotton of Owensboro, Edward C. Daly, O.P., of Des Moines, Alfonse Escalante of Maryknoll, Bernard T. Espelage, O.F.M., of Gallup, Bartholomew J. Eustice of Camden, Edmond J. FitzMaurice of Wilmington, Laurence J. FitzSimmon of Amarillo, Albert L. Fletcher of Little Rock, Walter A. Foery of Syracuse, John Mark Gannon of Erie, Daniel J. Gercke of Tucson, Richard O. Gerow of Natchez, Joseph M. Gilmore of Helena, Thomas K. Gorman of Reno, Charles P. Greco of Alexandria, Henry J. Grimmelsman of Evansville, Richard T. Guilfoyle of Altoona, Francis J. Haas of Grand Rapids, William J. Hafey of Scranton, Ralph L. Hayes of Davenport, Edward F. Hoban of Cleveland, Edward J. Hunkeler of Grand Island, Duane G. Hunt of Salt Lake, Peter L. Ireton of Richmond, Jules B. Jeanmard of Lafayette (La.), James E. Kearney of Rochester, Louis B. Kucera of Lincoln, Charles Hubert LeBlond of St. Joseph, George L. Leech of Harrisburg, Joseph P. Lynch of Dallas, Bryan J. McEntegart of Ogdensburg, James A. McFadden of Youngstown, Eugene J. McGuinness of Oklahoma City-Tulsa, James E. McManus, C.SS.R., of Ponce, Puerto Rico, Russell McVinney of Providence, Sidney M. Metzger of El Paso, Albert G. Meyer of Superior, William T. Mulloy of Covington, John K. Mussio of Steubenville, Thomas L. Noa of Marquette, John F. Noll of Fort Wayne, Henry J. O'Brien of Hartford, Martin J. O'Connor, Rector of the North American College of Rome, Italy, William P. O'Connor of Madison, Edwin V. O'Hara of Kansas City, John F. O'Hara, C.S.C., of Buffalo, Michael J. Ready of Columbus, Louis J. Reicher of Austin, Edward F. Ryan of Burlington, Vincent J. Ryan of Bismarck, Francis J. Schenk of Crookston, Joseph H. Schlarman of Peoria, James J. Sweeney of Honolulu, Frank A. Thill of Salina, Thomas J. Toolen of Mobile, Emmet M. Walsh of Charleston, Vincent S. Waters of Raleigh, Thomas A. Welch of Duluth, Charles D. White of Spokane, Joseph C. Willging of Pueblo, and Albert R. Zuroweste of Belleville.

Their Excellencies Bishops Peter W. Bartholome, Coadjutor of St. Cloud; Leo Binz, Coadjutor and Apostolic Administrator of Winona; James L. Connolly, Coadjutor of Fall River; Thomas A. Connolly, Coadjutor Bishop of Seattle; John F. Dearden, Coadjutor Bishop of Pittsburgh; Leo F. Fahey, Coadjutor Bishop of Baker City; Mariano S. Garriga, Coadjutor to the Bishop of Corpus Christi; Daniel Ivancho, Coadjutor of Pittsburgh, Greek Rite; William T. McCarty, C.SS.R., Coadjutor of Rapid City; Joseph M. Mueller, Coadjutor of Sioux City; Hubert M. Newell, Coadjutor of Cheyenne; Wendelin J. Nold, Coadjutor to the Bishop of Galveston; William A. Scully, Coadjutor of Albany; John P. Treacy, Coadjutor of LaCrosse; Aloysius J. Willinger, C.SS.R., Coadjutor and Apostolic Administrator of Monterey-Fresno.

Their Excellencies Bishops William R. Arnold, Military Delegate; Roman Atkielski, Auxiliary of Milwaukee; Allen James Babcock, Auxiliary of Detroit; Floyd L. Begin, Auxiliary Bishop of Cleveland; Joseph A. Burke, Auxiliary to the Bishop of Buffalo; James J. Byrne, Auxiliary of St. Paul; L. Abel Caillouet, Auxiliary of New Orleans; John P. Cody, Auxiliary of St. Louis; Stephen J. Donahue, Auxiliary of New York; Leo F. Dworschak, Auxiliary of Fargo; Daniel Joseph Feeney, Auxiliary of Portland, Me.; Edward A. Fitzgerald, Auxiliary of Dubuque; Raymond A. Kearney, Auxiliary to the Bishop of Brooklyn; Henry T. Klonowski, Auxiliary to the Bishop of Scranton; Hugh L. Lamb, Auxiliary of Philadelphia; Raymond A. Lane, M.M., Superior General of the Foreign Mission Society of America; Timothy Manning, Auxiliary Bishop of Los Angeles; Joseph M. Marling, C.PP.S., Auxiliary of Kansas City; J. Carroll McCormick, Auxiliary of Philadelphia; Thomas J. McDonnell, Auxiliary of New York; Thomas J. McDonough, Auxiliary of St. Augustine; Joseph T. McGucken, Auxiliary Bishop of Los Angeles; Edward McManaman, Auxiliary Bishop of Erie; John M. McNamara, Auxiliary of Washington; James A. McNulty, Auxiliary to the Archbishop of Newark; William D. O'Brien, Auxiliary of Chicago; James O'Dowd, Auxiliary Bishop of San Francisco; George J. Rehring, Auxiliary of Cincinnati; Ambrose Senyshyn, O.S.B.M., Auxiliary Bishop, Diocese of the Byzantine Rite; Lawrence J. Shehan, Auxiliary of Baltimore; Leo J. Steck, Auxiliary Bishop of Salt Lake; Stephen S. Woznicki, Auxiliary of Detroit; and John J. Wright, Auxiliary of Boston.

Committee on the NODL in favor of Archbishop Schulte of Indianapolis.

Bishop Garriga, Coadjutor of Corpus Christi, was named to the Committee on the Mexican Seminary.

Archbishop Murray of St. Paul retired from the Committee to complete the Shrine of the Immaculate Conception and Archbishop O'Boyle of Washington was added to the committee.

Three members were added to the Bishops' Committee on Polish Relief: Auxiliary Bishop Lamb of Philadelphia, Auxiliary Bishop Klonowski of Scranton and Auxiliary Bishop Deardon of Pittsburgh.

The members of the new Administrative Board invited the following bishops to associate themselves with them as Assistant Bishops: Bishop William T. O'Brien of Chicago as assistant treasurer; Bishop Thomas K. Gorman of Reno, assistant bishop of the Press Department; Bishop Matthew F. Brady of Manchester, assistant bishop of the Education Department; Bishop Richard O. Gerow, of Natchez, assistant bishop of the Youth Department; Bishop John F. O'Hara of Buffalo, assistant bishop of the Department of Catholic Action Study; Bishop Bryan J. McEntegart of Ogdensburg as assistant bishop of the Legal Department; Bishop Charles LeBlond of St. Joseph, Missouri, as assistant bishop of the Social Action to advise on Social Work; Bishop Karl J. Alter of Toledo, assistant bishop of the Social Action Department to advise on hospitals; Bishop William T. Mulloy of Covington as episcopal advisor to the Social Action Department on Rural Life; Bishop Peter Bartholome of St. Cloud as episcopal advisor to the Social Action Department on Family Life; and Bishop Allen J. Babcock, of Detroit, assistant bishop of the Department of Lay Organizations.

Monsignor Howard J. Carroll was again named General Secretary of N. C .W. C. and Monsignor Paul F. Tanner, Assistant General Secretary, N. C. W. C.

The general meeting voted to conduct the Bishops' War Emergency and Relief Committee collecton on Laetare Sunday 1949 where this is practical.

The Cardinals, Archbishops and Bishops assembled authorized the joint statement on "The Christian in Action." (See page 3 for text.)

His Eminence Edward Cardinal Mooney, Archbishop of Detroit, presided at most of the sessions of the general meeting with His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, presiding at the other sessions. His Eminence Francis Cardinal Spellman, Archbishop of New York, also participated in the sessions.

The general meeting opened Wednesday morning with Mass in Caldwell Hall celebrated by Most Rev. Edward McManaman, Auxiliary Bishop of Erie, who was the most recently consecrated bishop in attendance.

N.C.W.C. 1947-48 Fiscal Year Reports To the General Meeting of the Bishops

Executive Department

Archbishop McNicholas, *Chairman*

IN presenting his report of the activities of the Executive Department, Archbishop McNicholas noted that:

The year 1947-48 may well be known as the year of "the cold war" marked by general realization that the efforts of statesmen to lay the basis of a just and lasting peace had had meagre success, that the conflict between East and West was sharper and more ominous than had been commonly believed and the prospects of its solution by means short of war were becoming more and more discouraging with the passage of the days.

Above all, the elections in Italy and in France, incidents in Hungary and Rumania, China and Korea, the fall of Czechoslovakia, the behavior of the Russians in Berlin and Vienna and the break between the Cominform and Tito provided kaleidoscopic changes of the gravest import not only to the nations but to the Church.

The passage by Congress of the European Recovery Program and of the Selective Service Act of 1948 were but two of the important legislative repercussions of the foreign situation in our own country.

The lifting of price controls was followed by a continuing rise in the cost of living and led to a demand for a third round of wage increases of nationwide proportions with all of the attendant unrest in the domestic economy. This inflationary spiral and the still serious shortage of essential housing remain sources of unrest.

The McCollum decision of the Supreme Court of the United States, handed down on March 8, 1948, outlawed the teaching of religion during released time on public school premises. The Decision did not pass on the constitutionality of released time for the teaching of religion off public school premises. But in some states where such programs have been in operation, authorities have interpreted the decision as warranting, if not directing the abandonment of even these off campus programs.

The decision is regarded even by thoughtful non-Catholics as a victory for secularism. It has caused not only a cleavage among Protestants, but serious misgivings among students of American constitutional history and jurisprudence.

Following the appeal of the President of the United States on March 17, 1948, for the reenactment of Selective Service and the passage of a Universal Military Training program, there was lengthy debate on these measures in the Congress. At the spring meeting, the Administrative Board decided that there was no reason to modify the

stand already taken by the Bishops. Subsequently the Congress passed the Selective Service Act with provisions for exemption of the clergy and divinity students substantially the same as those in the Act of September 16, 1940, which had proved so satisfactory.

Our perennial problem of bringing about an acceptable arrangement for the coverage of lay employes of our charitable and educational institutions under the Old Age and Survivors Insurance System of the Social Security Act came much nearer to a solution during the past year, when the Ways and Means Committee reported favorably, and the House adopted, a measure extending coverage to such employes at the option of the institution with a right also to withdraw, as insisted upon by the N.C.W.C.

After much agitation and acrimonious debate the Eightieth Congress finally passed legislation to permit the entrance of 200,000 displaced persons into the United States during the next two years. By action of the Administrative Board at its spring meeting, War Relief Services was given responsibility for handling Catholic participation in the work.

The National Catholic Welfare Conference office for the UN Affairs in New York, now in its second year of existence, performed vitally important work in connection with the long and important meetings of the Commission on Human Rights, the Subcommission on the Status of Women, and the Trusteeship Council of the UN, all of which dealt with matters of deep concern from the viewpoint of Catholic principles.

On March 1, 1948, the newly authorized Bureau of Health and Hospitals began to function. Through the kindness of His Excellency, Archbishop Cushing of Boston, the services of the Reverend Donald McGowan, who has had broad experience in this work, were made available for the position of Executive Director.

At the beginning of the year 1948 the National Council of Catholic Nurses set up a permanent secretariate at N.C.W.C. headquarters. Miss Anne Houck, past president of the Council and member of its Executive Committee, became the first full time secretary.

Another specialized group which made further progress toward organization during the year is the National Conference of Catholic Cemetery Directors. For some time the multiplication and increasing importance of the problems involving our cemeteries indicated the advantage of some such organization. With the encouragement of the Administrative Board, the first steps to that end have been taken and a constitution has been approved.

It would be difficult to find a period in history when the struggle to control the minds and the destinies of youth was so general and so intense as it is at present. While more open and vicious in countries behind the Iron Curtain, it is by no means confined to them. Within the past year secular forces precipitated grave political crises in several countries of the continent over the school question and even caused the fall of cabinets in France and Holland—largely over the issue of control of the schools of the nation.

Communist influence came to dominate the only large world federation of youth, the International Union of Students, which came into being after the war, with headquarters in Prague. Students in the United States who had formed the National Students Association were quick to realize that the international group was Communist dominated. In the American organization Catholic students showed a degree of maturity and exerted an influence altogether unprecedented. Under careful and competent guidance they were in great measure responsible for keeping the entire United States movement from committing itself to the international organization. Finally with the fall of Czechoslovakia, the assassination of students in Prague and the unwillingness of the international group to condemn the massacre, the attitude of the majority of the United States organization was vindicated beyond question.

In August of this year, a group of Catholic students, representing the Newman Club and the National Federation of Catholic College Students, accompanied by the Director of the Youth Department, went to London as a part of the United States delegation to meet with students from other nations to form another international organization of students who are determined to be free from Communist influence.

It is only fitting to close this general review of the work of the National Catholic Welfare Conference, elaborated in detail in the reports of the various Departments and Bureaus, with an expression of appreciation to the members of the Hierarchy for their unfailing and generous support and to the members of the Staff who have served the interests of the Church loyally and with such an admirable sense of devotion.

Bureau of Immigration

The Bureau of Immigration reported an increase in its activities, the natural result of widespread interest in bringing the refugees from Europe and the prospective legislation to benefit the eligible DPs in Germany, Austria and Italy; those residing temporarily in the United States and unable to return to former residences abroad without danger of persecution; and the provisions to establish Consular facilities within Germany and Austria through which persons born in those countries as well as the "expellees" from adjacent countries can be serviced as quota visa applicants.

The report also noted that the Bureau is unique among immigrant aid agencies in having its central office in Washington, for dealings directly with the various U. S. and foreign government officials and those of national and private organizations located in the capital city. The Bureau is also unique in the field of Catholic Action in having referred to it requests from all parts of the world, not the least of these coming from the Vatican and from the Apostolic Nunciatures and Delegations in many foreign countries.

Many persons were aided with passports, both American and foreign, visas, exit permits, reentry permits, military permits to enter Germany, Japan and Korea, transportation facilities, these oftentimes to inaccessible places, baggage privileges, currency regulations and transfer, and with the shipment of supplies, especially to the mission areas.

Business Management

Record levels of activity were maintained in all phases of Business Management which is responsible for building operation, distribution of publications, addressing, duplicating and numerous other office services for the N.C.W.C. operating departments.

The total number of publications sent out reached 585,247. These featured pamphlets in five important fields: Papal messages, family life, education, the Bishops' statement on secularism; and relationships between Church and State. The Catholic Student Program Service prepared by the Publications Office showed an increase in circulation of 47 per cent.

Education Department

Archbishop Keough, *Chairman*

"IN 1948, the Department of Education sought to realize and advance the policies laid down in the report for 1947," said Archbishop Keough, chairman of the Department. "In brief," continued the Archbishop

in his annual report, "this main line of effort consisted in trying to secure for Catholic schools the recognition that they fulfill the same general purposes in American life as the public schools, but at the same time, aim to retain their fundamental character by building their curricula and courses of study on the solid foundation of Catholic philosophy."

The Department was represented at practically every major educational conference held in the United States, and its representatives made their contribution in the formulation of educational policy and in the promotion of sound educational standards.

In regard to the report of the President's Commission on Higher Education, Archbishop Keough stated that, while Catholic representatives on the Commission signed one of three minority reports, the full Commission report "is not as fraudulent as some Catholics deem it to be, nor is it as confused, confusing, and contradictory as the Chancellor of the University of Chicago suggested." The minority report signed by the Catholic representatives dealt with the problem of federal subsidies for higher education; the Commission's report suggested that public monies go only to public schools.

The Education Department's objections to the proposed legislation for federal aid to education are its failure to confine federal aid to needy states and to provide effectively for aid to non-public school children.

Other major activities of the Department during the past year were the following: Participation in the General Conference of UNESCO held in Mexico City as part of the United States Delegation; participation in many conferences of educational organizations in the United States, such as the meeting of the American Council on Education held in Washington in January; presentation of views and testimony on national legislation affecting Catholic education; work on special research projects, such as that on the church-state in education; preparation of special surveys such as that on school costs and expenditures and the expansion of secondary education.

Regular departmental activities in addition to the above, the report stated, included informational services which continued to grow in importance, statistical work, teachers' registration service and others. Statistically, the Department estimated total enrollment in Catholic schools and colleges for the 1948-49 school year would reach 2,947,600, an increase of over 100,000.

Youth Department

Archbishop Cushing, *Chairman*

THE fast changing world picture since the close of World War II makes it apparent to even casual observers that the field of youth in America today deserves the utmost consideration of all thinking people. The Youth Department, therefore, is placing all its resources and strength behind the Catholic Youth Council plan, so strongly advocated by the Hierarchy in 1940, but which for various reasons has failed of full realization.

In accord with this decision, several regional meetings of diocesan directors were planned during the year. More than 50 directors from the Eastern Seaboard met in Washington for a full day's conference; subsequent regional meetings were planned for St. Paul, Cincinnati, New Orleans and San Francisco.

International Youth Meeting. The Youth Department provided eight Catholic young people who attended, together with the Director, as part of the American delegation, the International Youth Conference held in London in August. Representatives from more than 30 nations debated world problems, and as a result of their discussions, a new world federation of youth was born, dedicated to the principle of right thinking, as opposed to leftist tendencies in various countries.

The College and University Section. The two national federations of Catholic students, the Newman Club Federation and the National Federation of Catholic College Students, which form the College and University Section of the National Catholic Youth Council, sponsored by the Youth Department, conducted extensive activities during the year. The outstanding work of the NFCCS was the Student Relief Campaign, which was effective in raising more than $150,000 for material relief of students throughout the world, and in collecting goods in kind amounting to 38,851 pounds. NFCCS grew in membership from 147 colleges to 156 during the year and represents about 90 per cent of the national Catholic student population.

The Newman Club Federation has the largest membership in its history—more than 80,000 students participating in a total of 300 clubs. During the year the Federation became a sponsoring member of the World Student Service Fund, and was accepted as a member of Pax Romana. Its 34th national convention drew more than 600 delegates, largest in Federation history.

Joint Committee for Student Action. The Joint Committee for Student Action, external relations body of the two student federations, has taken the initiative in making effective Catholic student leadership in the solution of student problems. The JCSA had an important part in the 1948 pre-convention activity of the National Student Association, stressing the need for positive Catholic leadership in this organization. Extensive reports and analyses of this convention were prepared for the use of delegates and official Catholic agencies, including the Holy See. A bi-weekly *Newsletter* is published by the Committee as a service by Catholic students to administrators and fellow students, both Catholic and non-Catholic.

Expansion of the Youth Department. To meet the ever widening program advocated by the Department, the early months of 1948 saw an enlargement of the offices and personnel of the Department. A new plan adopted by the Department is the bringing to Washington for several days any new youth director appointed by his Reverend Bishop, so that he may become acquainted with the program in which he will work.

Relation of the Department and National Programs. Various programs of youth on a national scale have conducted relations with the Youth Department for some years. Prominent among these are the Boy Scouts, Girl Scouts, Columbian Squires, Camp Fire Girls, Junior Catholic Daughters, the Daughters of Isabella, and others.

Lay Organizations Department

Archbishop Lucey, *Chairman*

The fiscal year 1947-48 as met by the Lay Organizations Department, N.C.W.C., and reported to the Bishops by the Most Rev. Robert E. Lucey, its episcopal chairman, is briefed in the following two digests:

National Council of Catholic Men

DURING the year the administration of the National Council of Catholic Men was reorganized and emphasis placed on diocesan organizational development. James S. Mitchell, formerly executive director of the National Catholic Community Service, was made executive secretary in February, 1948. Emmet A. Blaes, Wichita, Kansas, on June 1 succeeded John W. Babcock, Detroit, as national president.

To assist its affiliates, N.C.C.M. published four pamphlets in its "Action

Series," entitled, respectively: Catholic Men in Action; the Parish Council in Action; the Deanery Council in Action; and the Diocesan Council in Action. The latter three are written in drama form for the sake of reader interest.

Narberth Leaflets of Catholic Information were sent by 44 affiliated groups to 140,000 non-Catholics. Catholic Information articles were carried by newspapers totaling over 2,470,000 in circulation. The Narberth Newspaper Articles were also used as a special feature of the *N.C.W.C. News Service*, and were carried by fifteen Catholic newspapers throughout the United States and Canada.

The three nationwide radio network programs produced by N.C.C.M. were continued without interruption. In addition arrangements were made for a monthly television program in New York inaugurated in July, 1948.

The *Catholic Hour* on March 2 marked the eighteenth year of its existence and was heard over 120 stations of the NBC network. The "fan" mail amounted to 99,970 pieces. A total of 253,000 copies of single Catholic Hour addresses were distributed gratis and 29,605 pamphlets containing collected addresses were sent out.

The *Hour of Faith* has been on the air five and a half years and is heard over 58 stations of the American Broadcasting Company network.

Faith in Our Time has been produced by N.C.C.M. in cooperation with the Mutual Broadcasting System since October 3, 1946. It is carried by 101 stations.

Catholic Men, a bulletin for affiliates of N.C.C.M., was started in September 1947 and published in April, May, and June of 1948. It is currently a quarto publication of eight pages containing news items, program aids and articles of special interest to Catholic men.

The N.C.C.M. continues to cooperate in the work of the National Organization for Decent Literature, which received during the year added impetus because of action on various fronts against objectionable comics.

The Catholic men of the nation were represented by N.C.C.M. in national movements or meetings sponsored by governmental, semi-governmental, or secular groups whenever such representation appeared wise. N.C.C.M. representatives also participated in meetings of various national and international Catholic organizations or congresses held in the United States and Canada.

National Council of Catholic Women

THE continued growth of the N.C.C.W. is evidenced in the over 80 per cent increase of new affiliations during 1947-48 from the year before, bringing the federation which now includes 76 diocesan councils and 19 national organizations to a total of 5,324 local affiliated groups, kept in constant contact through the *Monthly Message* and CATHOLIC ACTION, and correspondence with organization leaders. That the influence of the federation nationally and internationally likewise increases is shown in the work of the past year.

Channeling information and services to affiliates through its National Committee system, a 15-point program paralleling the Departments and Bureaus of N.C.W.C., the N.C.C.W. found its chief activity this year in the fields of social action, international and inter-American relations, family and parent education, and war relief. It has a continuing representation at meetings of 3 international and 18 national agencies, governmental and other, of which 3 are Catholic and 18 secular, in its function as representative of U. S. Catholic women on matters of national and international concern, especially in above-named fields.

In its service to leaders of Catholic women's organizations, of offering them opportunity for training in leadership, the N.C.C.W. with the Social Action Department, N.C.W.C., presented the 12th Institute on Industry and Social Action, strongly recommending that such Institutes be duplicated on the diocesan level. In this connection, it sees a fine precedent set by the similar Institute on United Nations it conducted. From the limited number attending, reports indicated that women subsequently reached by re-presentation in the diocesan councils and national organizations represented was in a ratio of over 1,000 to 1. Courses in techniques of organization leadership were presented in several dioceses by N.C.C.W. personnel, and affiliated organizations in sizable areas of the country had similar opportunities extended through the N.C.C.W. Southwest Regional Conference in El Paso, and the N.C.C.W. participation in the Catholic Tri-State Congress at Grand Rapids. Both these regional meetings emphasized women's participation in social action and community betterment. The N.C.C.W. has taken every opportunity here and in contacts with other agencies, to lay stress on better interracial and intergroup relations. With the National Conference of Catholic Charities, N.C.C.W. has issued a Handbook for the training of case aides.

With increasing activity in the international sphere, the N.C.C.W. was represented in the first postwar International Council of the International Union of Catholic Women's Leagues, the N.C.C.W. president being elected to the governing Bureau of I.U.C.W.L., and subsequently named special vice president for the Western Hemisphere. This underlines the continued activity of N.C.C.W. in inter-American relations, maintaining constant contact with the Catholic women leaders of Latin America, and joining in the first conference, at Rio de Janeiro, of the newly-formed Inter-American Catholic Social Action Confederation. The N.C.C.W. has observer status at the United Nations, and through representatives of affiliated organizations, covers its every session, reporting thereon to the N.C.W.C. Office for U.N. Affairs. It holds membership in the National Catholic Resettlement Council, promoting a nation-wide interest among women's groups in the resettlement of displaced persons here. Its cooperation in the work of War Relief Services-N.C.W.C. has increased enormously, affiliated groups throughout the country having shipped well over 4,000,000 garments, principally for children.

Catholic Action Study Department

Archbishop Ritter, *Chairman*

AN important item during the year in the field of Catholic Action was the submission at the annual meeting of the Catholic Theological Society of America of a report, "Catholic Action in the Seminaries." The report was based largely on a survey of seminaries made by the Department of Catholic Action Study. It calls attention to papal statements requiring the study of Catholic Action in the seminary.

The library of the Department contains 346 carefully selected books and pamphlets and is receiving 21 periodicals. Files are currently maintained on the status of Catholic Action in 25 countries.

Catholic Action Notes, the Department's publication, has a subscription list totaling 1,685. During the year Catholic Action "Study Weeks" were conducted for seminarians by seminarians with proper ecclesiastical approval in six separate areas of the United States.

Legal Department

Bishop Walsh, *Chairman*

INTENSIVE research in the legal phases of problems which affect the interests of the Church in the United States was the high-light of the activities of the Legal Department throughout the 1947-1948 period. Believing that many matters which at first blush appear to be purely local in character may have a serious effect on members of the Catholic Church everywhere, the Legal Department emphasized its efforts to cooperate with diocesan attorneys in the various sections of the country—to the end that the best possible legal thinking could be brought to bear on all matters which bear on the relations of the Church with the State and society generally.

Of outstanding interest during this period was the judicial problem involved in the *McCollum* case affecting the right of parents of children attending public schools to arrange for their release from regular classes in order to receive religious instruction during school hours. The case did not have a direct effect on Catholics, yet it did involve the legal question of the relationship between the Government and religion.

Because of the confusion which the Supreme Court created in many minds by its decision in the *McCollum* case, members of the staff of the Legal Department were engaged by other Departments of the N.C.W.C. to explain the decision and its significance to members of many lay organizations.

Of deep concern to the Legal Department was an action brought in New Mexico seeking to curtail the civic rights of members of religious orders by preventing their employment as teachers in public schools. In New Mexico there are not sufficient teachers, nor are there adequate public school buildings, to provide even the minimum education necessary for the children of the state. The educational authorities sought out Sisters and Brothers, members of Catholic Religious Orders, to serve as educators to the children of the State. In an action but recently commenced in the state courts this practice has been challenged.

In addition to its activities in the judicial field, the Department has been concerned with administrative and legislative measures.

In the administrative field, a great deal of effort has been devoted to advising The Most Reverend Ordinaries and Superiors of Religious Orders and Rectors of Major and Minor Seminaries on the impact of Selective Service legislation enacted by the 80th Congress.

The Department has been engaged in handling a varied type of problems connected with the Office of International Trade, Surplus Property Administration and other federal agencies.

The Department has been careful to evaluate key legislative proposals introduced during the Eightieth Congress. It has kept the various offices within the Conference advised on all legislation which might have an effect on the various fields of operation covered by the departments of the National Catholic Welfare Conference.

Of particular interest was legislation dealing with basic social problems of the day. The institutional system of the Church is in intimate contact with many and varied social problems. New legislation in the fields of health, welfare, and education, of necessity conditions institutional approach to these problems. An examination of this legislation has, therefore, been made to enable the institutions of the Church to properly adapt their policies to the conditions engendered by such enactments.

Social Action Department

Bishop Alter, *Chairman*

ONLY some of the work of the Social Action Department can be described in these few paragraphs.

1) City Economic Problems—Besides holding conferences, writing, arranging for pamphlets, sending a news letter to priests, attending meetings, keeping personal and organizational contacts, staying abreast of facts and movements, etc., the Department opposed the Taft-Hartley law; favored the Housing and Labor Education bills and an improvement of the wages-hours law; advocated better state laws and business-labor-farmer-government cooperation for social justice; held institutes for priests, working women, leaders of women's groups, etc.; worked closely with diocesan groups of priests and labor schools.

2) Interracial Work—Held conferences on Catholic social teaching with a special appeal to negroes, both Catholic and non-Catholic. Prepared periodical reports on status of civil rights.

3) International Peace—Put out reports on Human Rights, on the Marshall Plan and on the African relations, on Genocide and on the reciprocal trade agreements, and arranged for the preparation of numerous others; kept in touch with the changes in the human rights controversy in the United States and in the United Nations and assisted Catholic organizations here and abroad in bringing Catholic influence to bear on the wording of the Declaration; secured help from outstanding Catholic leaders in international relations.

4) Inter-American and International Organizations—Helped found the Inter-American Catholic Action Confederation and the similar Caribbean Confederation. Joined a new International Christian Social Association with headquarters in Belgium.

5) Communism—Kept breast of the Communist and anti-Communist movements and advised many organizations of the latter in their work both here and abroad.

6) Family Life Bureau—Prepared new booklets, newspaper column and magazine articles; conducted and assisted institutes and the Family Life Conference; delivered lectures; chose the Catholic Mother of the year; popularized the movement to renew the marriage pledges; promoted Cana Conferences; answered an increasing number of requests on marriage and the family; continued the fight against the birth-control movement; promoted the move for diocesan family life directors and assisted those appointed; prepared commentaries and guides for the Marriage Encyclical.

7) Tri-State Congress—All the Department and its auxiliary organizations worked to organize the program, the speakers and the participants on subjects in the social action field. Another similar regional meeting on Catholic Action was held in Portland, which the Department itself organized.

8) Health and Hospitals Bureau—Founded as a new venture during the year. Works closely with the Catholic Hospital Association and the National Conference of Catholic Charities.

9) Rural Life—A Department member keeps in close touch with the National Catholic Rural Life Conference for mutual cooperation.

10) Outside Contacts—Besides cooperation with Catholic organizations in fields of the Department's work, a great deal of cooperation with secular and religious national organizations and conventions was given, including the official or semi-official governmental organizations and conferences.

The Department has the close cooperation of the other N.C.W.C. Departments and also its own auxiliary organizations—the Catholic Conference on Industrial Problems, the Catholic Association for International Peace and the

National Catholic Family Life Conference.

National Council of Catholic Nurses

The National Council of Catholic Nurses, which established headquarters at the National Catholic Welfare Conference in January, 1948, reported a sharp rise in membership to a total of 9,563, an increase of 3,159 during the past year. The report also showed study of legislation and movements in the field of professional organizations and the rendering of active opposition or constructive planning as deemed necessary; the holding of the fourth biennial convention of the Council in Boston; recommendation to Council members to become more aware of the responsibility and the personal contribution they can make to the Christian social order through greater realization of their part in the Mystical Body of Christ; and further recommended the necessity of interesting applicants in Catholic Schools of Nursing and the need of supplementing the recruitment program of its professional organizations.

Members were also urged to become active in the field of public health and to accept positions in non-Catholic agencies because of the great good that the Catholic nurse can do in this field.

Press Department

Bishop Ready, *Chairman*

REPORTING that the *N.C.W.C. News Service* gained the largest increase in subscribers in its history last year, Bishop Michael J. Ready of Columbus, episcopal chairman of the N.C.W.C. Press Department, told the General Meeting of Bishops that the News Service today is serving the entire Catholic newspaper Press of Germany, China, Japan, the Philippines and Switzerland and virtually all of the Catholic newspaper Press of France and Italy. In the course of the year the Press Department inaugurated a Portuguese-language edition of the News Service which is presently serving the Catholic Press of Brazil. The News Services' dispatches now go to subscribers in 43 countries.

The NC dispatches reach the Catholic Press of China through *Hua Ming News Agency*, set up last April by the Rev. Patrick O'Connor of the Society of St. Columban, *N.C.W.C. News Service* correspondent in that country. The Service is distributed in Japan through the *Tosei News Agency*, set up by the Rev. William A. Kaschmitter, N.M., N.C.W.C. correspondent.

Through the inauguration of the Portuguese-language *Noticias Catolicas*, together with the already existing Spanish-language *Noticias Catolicas*, the Catholic Press in every Latin American country is now being served.

Not only did the News Service gain 68 new subscribers last year but the number of radio programs using its releases increased until there are now 20 such subscribers.

The Catholic publications in the United States increased by 29 to a total of 396 over a two-year period, while their combined circulations climbed to a total of 13,495,580.

Bishop Ready reported that other details of the News Service's expansion last year include:

Amplification of the coverage of Vatican City; inauguration of a new photographic service to provide glossy print photographs as well as mats to subscribing papers; expansion of the editorial information service; publication of an increased number of special articles; growth of the *Noticias Catolicas*, Spanish-language service, by the addition of 21 new papers, bringing its total subscribers to 76.

Explaining that the foreign expansion during the year was largely due to the allowance made by the Bishops to the Press Department for the purpose of assisting the Catholic Press in war-torn areas to revitalize itself, Bishop Ready said, in the course of making the NC dispatches available to these papers, the daily releases of the Service were divided into Domestic and Foreign sections. This produced a special common denominator NC foreign service which can be dispatched to foreign subscribers with greater speed and efficiency.

The last year was "the greatest news year in the history of the Catholic Press in this country," Bishop Ready reported.

War Relief Services-N.C.W.C.

DURING the twelve-month period between October 1, 1947, and September 30, 1948, War Relief Services-National Catholic Welfare Conference, the foreign relief agency established by the Administrative Board of Bishops in the early months of 1943, forwarded to countries still suffering as a result of the war a total of 110,487,319 pounds of food, clothing and medicine which had an approximate value of $15,793,000.

The shipments completed during this period brought the total amount of relief extended through War Relief Services-N.C.W.C. since the inauguration of its program, through Church authorities in the war-stricken countries, to approximately 252,728,000 pounds with a total value of more than $123,143,000. This vast relief program was made possible by the success of the Bishops' Relief Campaign which was held in all the dioceses in the United States during 1948, beginning on Laetare Sunday, March 7, as well as from various gifts-in-kind campaigns conducted during the year.

Austria, Germany, Hungary, Italy, Poland and Rumania proved to be the areas of most critical need in Europe, while in the Far East the greatest hardship was found in China and Japan.

The Annual Report of War Relief Services-N.C.W.C. also stressed the great contribution being made by the National Council of Catholic Women to relief abroad. Through its campaign for Children in Need, over 1,200,000 pounds of children's and infants' clothing have been made available for use in the afflicted areas. In addition to this continuing campaign, the Catholic women of America have launched a special collection for new garments for children, which are to be distributed through the relief agencies of the Holy See. The first shipments of 250,000 new garments have already been sent to the Holy Father for this distribution.

Significant also in the relief shipments made by War Relief Services-N.C.W.C. were those on behalf of Religious Communities in the United States. Over 11,000 cases of relief material, weighing approximately 1,344,000 pounds and valued at over $1,000,000, have been shipped by the Bishops' agency on behalf of the hundreds of Religious Communities in the United States to their counterparts abroad.

The annual Report of War Relief Services-N.C.W.C. also stressed the fact that the passage of the Federal Displaced Persons Act by the 80th Congress of the United States during the past year offers further hope toward the final solution of the Displaced Persons problem. Under this law, 205,000 of the nearly 1,000,000 Displaced Persons who are still living in and outside the camps in Germany, Austria and Italy will have an opportunity to emigrate to the United States. A vast program centering around Diocesan Resettlement Committees has been set up in the dioceses throughout the country. The first of the immigrants coming to this country under this law have already been assimilated. War Relief Services-N.C.W.C., in cooperation with the Vatican Migration Bureau of the Holy See, is continuing to assist in finding resettlement opportunities for thou-

sands of other Displaced Persons in such countries as Canada, Australia, and South American countries. It has been necessary also to maintain supplementary feeding programs in the Displaced Persons camps to assist the children and the aged.

National Catholic Community Service

SUCCESSFUL development of its peacetime program for military personnel, patients in Veterans Administration hospitals, and their families has placed the National Catholic Community Service in an excellent position for whatever expansion of services may be required as a result of the draft or any other contingency.

The favorable position of N.C.C.S. is attributed to the farsighted action of the Board of Trustees last year in authorizing continuance of N.C.C.S. on a peacetime basis and to intensified diocesan and parochial support.

An outstanding development in the past year has been the expansion of the N.C.C.S. program for V.A. hospital patients on a national scale. The N.C.C.S.-V.A. Hospital Service is now available in 45 cities where N.C.C.S. representatives have been appointed. Plans call for the organization of an N.C.C.S.-V.A. hospital committee in every V.A. hospital area with the approval of the Bishop of the local diocese.

There has been an increase in religious program activities and considerable demand for religious materials.

More services have been required for the young military with an increase of their number in the armed forces.

Special attention has been focused on the integration of the military into local community and parish life as far as possible.

As formerly, services to families of the military and families of V.A. patients are an important part of the N.C.C.S. program wherever needed.

N.C.C.S. has continued to provide personal services and leisure time activities to meet the special needs of Negro military wherever they have been required. Negro patients have enjoyed the benefits of the N.C.C.S.-V.A. Hospital Service.

Volunteers have responded to the peacetime requirements with renewed vigor, and there has been an increase in group recruiting of volunteers.

N.C.C.S. volunteers in military and V.A. hospital work have been especially selected and screened for their ability, tact, and understanding and have been trained for the specific requirements of this service.

All branches of the Women's Military Services have been made a part of the regular armed forces, and N.C.C.S. operates clubs near their training centers.

During the past year N.C.C.S. has operated in 29 communities in this country, and abroad in Rome, Italy, and Fairbanks and Anchorage, Alaska.

Under the reorganized U.S.O. program N.C.C.S. will establish services in 17 additional communities throughout the United States. Two of these new units have already been opened in Petersburg, Va., where they will serve the military personnel of Camp Lee, Va.

Confraternity of Christian Doctrine

Bishop O'Hara, *Chairman*

DURING the current year the National Center of the Confraternity of Christian Doctrine has continued to promote the interchange and development of religious educational programs for Catholic children, youth and adults outside the Catholic school system. Emphasis has been on the formation of the lay apostolate, especially through religious discussion clubs, the Apostolate of the Family and the Apostolate of Good Will. Confraternity programs have been presented through nine regional congresses, several diocesan meetings, the press and radio.

Priest directors of the Confraternity of Christian Doctrine have been appointed officially in 119 dioceses. From among the diocesan directors are recruited chairmen and members of national committees whose studies and programs are made available through releases and publications of the National Center. A *Manual for Diocesan Directors of the Confraternity of Christian Doctrine*, issued this year, presents the functions of the diocesan director in relation to parish directors and of the diocesan office in relation to parish organization and activities. Its chapters, correlating with those of the *Manual of the CCD* for parish units, present a flexible plan for progressive development. Additional aid to directors, both diocesan and parish, has been provided through the continuance of the Catholic Action Institute of the Confraternity of Christian Doctrine initiated in 1947.

The Inter-American CCD relations were widened in the current year through additional Spanish translations of Confraternity literature and through contacts made with Latin-American students in the secular and Catholic colleges in the United States in an effort to assist them to adjust to their new environment and to draw them into the Catholic life of their respective campuses.

Promotion of the Cause for beatification and eventual canonization of Pope Pius X undertaken by the Confraternity in February, 1945 was stimulated in 1948 by the inauguration by the Episcopal Committee of the CCD of a nationwide Crusade of Prayer in the form of a Spiritual Bouquet for presentation to the Holy Father on the occasion of a Confraternity pilgrimage to the tomb of Pius X which took place in August. The Crusade was participated in wholeheartedly by 102 dioceses with astounding results—a grand total of 157,758,175 spiritual offerings.

In August, "The Book of Genesis," was released for general circulation, translation of the Old Testament from the original languages, a work being sponsored by the Episcopal Committee of the Confraternity.

The CCD series of leaflets to aid parents of pre-school children to teach religion in the home was augmented this year by two new publications: *Heaven, Home and School*, directed to parents of elementary school children; and *The Family Book Shelf*, a list of books suitable for different age groups from pre-school through high school.

Committee on Motion Pictures

Bishop Scully, *Chairman*

IN THE 451 total of feature movies reviewed by the Legion of Decency this year, the percentage of "B" motion pictures—morally objectionable in part for all persons—ran higher than previously in the history of the Legion of Decency. The increase in the "B" movies, the report said, was due in a large measure to the augmented importation of foreign films.

Classifications were as follows: "A-1," morally unobjectionable for general patronage, 174 or 35.58 per cent; "A-2," morally unobjectionable for adults, 188 or 41.69 per cent; "B," morally objectionable in part for all, 82 or 18.18 per cent; and "C," condemned, seven or 1.55 per cent.

Domestic films totaled 367: Class A-1, 162; Class A-2, 152; Class B, 52; Class C, 1.

Foreign films numbered 84: Class A-1, 12; Class A-2, 36; Class B, 30; Class C, 6.

Bishops' Statement—"The Christian in Action"

(Continued from page 3)

schools with their Christian homes, because they know that human living must center in God. Year after year we are making wider provisions for the education of our Catholic youth. At a time when secularism has captured the minds of very many leaders in education, it is heartening that Catholic parents are becoming more insistent in their demand for schools in which the best standards of instruction and training are integrated in the teaching of religion. It behooves us to see that we enable our schools to work out fully the Christian educational ideal. The field of higher education in particular demands a wider and more active interest. Our institutions of higher learning are the natural training grounds for Christian leadership. The ranks of Christian leadership will draw recruits largely from the undergraduate schools, but these ranks will not be filled without the Christian scholars who are formed in graduate schools. Perhaps much of the success of the secularist is due to the fact that the number of excellent Christian scholars is inadequate for the needs of our times. We ask a deeper appreciation of the contribution our institutions of higher learning are making to a Christian reconstruction of society, and we urge a more generous support of their work. For if we as Christians are to do our part in restoring order to a chaotic world, Christ must be the Master in our classrooms and lecture halls and the Director of our research projects.

Religion and Economic Life

Christian principles should be put into action in economic life. It is not enough to find fault with the way our economic system is working. Positive, constructive thought and action are needed.

The secularist solutions proposed by eighteenth century individualism or twentieth century statism issue either in perpetual conflict or deadening repression. Christian social principles, rooted in the moral law, call insistently for cooperation not conflict, for freedom not repression in the development of economic activity. Cooperation must be organized—organized for the common good; freedom must be ordered—ordered for the common good. Today we have labor partly organized, but chiefly for its own interests. We have capital or management organized, possibly on a larger scale, but again chiefly for its own interests. What we urgently need, in the Christian view of social order, is the free organization of capital and labor in permanent agencies of cooperation for the common good. To insure that this organization does not lose sight of the common good, government as the responsible custodian of the public interest should have a part in it. But its part should be to stimulate, to guide, to restrain, not to dominate. This is perfectly in line with our Federal Constitution which empowers government not only "to establish justice" but also to "promote the general welfare."

Catholic social philosophy has a constructive program for this organic development of economic life. Pope Pius XI, rounding out the social principles formulated by Leo XIII, laid down the broad outlines of this program seventeen years ago. In line with that constructive program we advocate freely organized cooperation between the accredited representatives of capital and labor in each industry and in the economy as a whole under the supervision but not the control of government. The agencies of this freely organized cooperation have been called by various names: Occupational Groups, Vocational Groups, or more recently Industry Councils. American Catholic students of the Social Encyclicals have expressed their preference for the name "Industry Councils" to designate the basic organs of a Christian and American type of economic democracy into which they would like to see our economic system progressively evolve. This evolution can come only as the fruit of painstaking study and effort to safeguard, in justice and charity, the rightful interests of property and the rightful interests of labor in the pursuit of the dominant interest of all, which is the common good.

Such a constructive program of social order seems to us to be the answer to the questionings of high-minded leaders of industry and to the explicit proposals of sound and responsible leaders of organized labor. We bespeak for it in these critical times dispassionate consideration and calm, open discussion in an atmosphere of goodwill, and in a disposition to seek solutions by agreement rather than by force, whether political or economic. We call upon men of religious faith and principle, both in management and labor, to take the lead in working out and applying, gradually if need be, a constructive social program of this type. For the moral and social ideals which it would realize are their heritage.

Religion and Citizenship

The inroads of secularism in civil life are a challenge to the Christian citizen—and indeed to every citizen with definite religious convictions. The essential connection between religion and good citizenship is deep in our American tradition. Those who took the lead in establishing our independence and framing our Constitution were firm and explicit in the conviction that religion and morality are the strong supports of national well-being, that national morality can not long prevail in the absence of religious principle, and that impartial encouragement of religious influence on its citizens is a proper and practical function of good government. This American tradition clearly envisioned the school as the meeting place of these helpful interacting influences. The third article of the Northwest Ordinance passed by Congress in 1787, reenacted in 1790, and included in the Constitutions of many States enjoins: "Religion, morality and knowledge being necessary to good citizenship and the happiness of mankind, schools and the means of education shall forever be encouraged." This is our authentic American tradition on the philosophy of education for citizenship.

In the field of law our history reveals the same fundamental connection between religion and citizenship. It is through law that government exercises control over its citizens for the common good and establishes a balance between their rights and duties. The American concept of government and law started with the recognition that man's inalienable rights—which it is the function of government to protect—derive from God, his Creator. It thus bases human law, which deals with man's rights and their correlative duties in society, on foundations that are definitely religious, on principles that emerge from the definite view of man as a creature of God. This view of man anchors human law to the natural law, which is the moral law of God made clear to us through the judgments of human reason and the dictates of conscience. The natural law, as an outstanding modern legal commentator has written, "is binding over all the globe, in all countries and at all times; no human laws are of any validity if contrary to this." Thus human law is essentially an ordinance of reason, not merely a dictate of will

on the part of the state. In our authentic American tradition this is the accepted philosophy of law.

On this basically religious tradition concerning the preparation of the citizen through education and the direction of the citizen through law, secularism has in the past century exercised a corrosive influence. It has banned religion from tax-supported education and is now bent on destroying all cooperation between government and organized religion in the training of our future citizens. It has undermined the religious foundations of law in the minds of many men in the legal profession and has predisposed them to accept the legalistic tyranny of the omnipotent state. It has cleverly exploited, to the detriment of religion and good citizenship, the delicate problem of cooperation between Church and State in a country of divided religious allegiance. That concrete problem, delicate as it is, can, without sacrifice of principle, be solved in a practical way when goodwill and a spirit of fairness prevail. Authoritative Catholic teaching on the relations between Church and State, as set forth in Papal Encyclicals and in the treatises of recognized writers on ecclesiastical law, not only states clearly what these relations should normally be under ideal conditions, but also indicates to what extent the Catholic Church can adapt herself to the particular conditions that may obtain in different countries. Examining, in the full perspective of that teaching, the position which those who founded our nation and framed its basic law took on the problem of Church-State relations in our own country, we find that the First Amendment to our Constitution solved that problem in a way that was typically American in its practical recognition of existing conditions and its evident desire to be fair to all citizens of whatever religious faith. To one who knows something of history and law, the meaning of the first Amendment is clear enough from its own words: "Congress shall make no laws respecting an establishment of religion or forbidding the free exercise thereof." The meaning is even clearer in the records of the Congress that enacted it. Then, and throughout English and Colonial history, an "establishment of religion" meant the setting up by law of an official Church which would receive from the government favors not equally accorded to others in the cooperation between government and religion—which was simply taken for granted in our country at that time and has, in many ways, continued to this day. Under the First Amendment, the Federal Government could not extend this type of preferential treatment to one religion as against another, nor could it compel or forbid any state to do so. If this practical policy be described by the loose metaphor "a wall of separation between Church and State," that term must be understood in a definite and typically American sense. It would be an utter distortion of American history and law to make that practical policy involve the indifference to religion and the exclusion of cooperation between religion and government implied in the term "separation of Church and State" as it has become the shibboleth of doctrinaire secularism.

Within the past two years secularism has scored unprecedented victories in its opposition to governmental encouragement of religious and moral training, even where no preferential treatment of one religion over another is involved. In two recent cases, the Supreme Court of the United States has adopted an entirely novel and ominously extensive interpretation of the "establishment of religion" clause of the First Amendment. This interpretation would bar any cooperation between government and organized religion which would aid religion, even where no discrimination between religious bodies is in question. This reading of the First Amendment, as a group of non-Catholic religious leaders recently noted, will endanger "forms of cooperation between Church and State which have been taken for granted by the American people," and "greatly accelerate the trend toward the secularization of our culture."

Reluctant as we are to criticize our supreme judicial tribunal, we cannot but observe that when the members of that tribunal write long and varying opinions in handing down a decision, they must expect that intelligent citizens of a democracy will study and appraise these opinions. The *Journal* of the American Bar Association, in a critical analysis of one of the cases in question, pertinently remarks: "The traditionally religious sanctions of our law, life and government are challenged by a judicial propensity which deserves the careful thought and study of lawyers and people."

Lawyers trained in the American tradition of law will be amazed to find that in the McCollum case the majority opinions pay scant attention to logic, history, or accepted norms of legal interpretation. Logic would demand that what is less clear be defined by what is more clear. In the present instance we find just the reverse. The carefully chiselled phrases of the First Amendment are defined by the misleading metaphor "the wall of separation between Church and State." This metaphor of Jefferson specifies nothing except that there shall be no "established Church," no state religion. All the rest of its content depends on the letter of the law that sets it up and can in the concrete imply anything from the impartial cooperation between government and free religious bodies (as in Holland and traditionally in our own country) all the way down to bitter persecution of religion (as in France at the turn of the century.) As was pointedly remarked in a dissenting opinion: "A rule of law cannot be drawn from a metaphor."

A glance at the history of Jefferson's own life and work would have served as a warning against the broad and devastating application of his "wall of separation" metaphor that we find in this case. The expression first appears in a letter written by Jefferson in 1802 and, significantly enough, in a context that makes it refer to the "free exercise of religion" clause rather than to the "establishment of religion" clause of the First Amendment. Twenty years later Jefferson clearly showed in action that his concept of "separation of Church and State" was far different from the concept of those who now appeal to his metaphor as a norm of interpretation. As the rector of the State University of Virginia, Jefferson proposed a system of cooperation between the various religious groups and the University which goes far beyond anything under consideration in the case at hand. And Mr. Madison, who had proposed the First Amendment and who led in carrying it through to enactment by Congress, was one of the Visitors of the University of Virginia who approved Jefferson's plan.

Even one who is not a lawyer would expect to find in the opinion of the Court some discussion of what was in the mind of the members of Congress when they framed and adopted the First Amendment. For it would seem that the intent of the legislator should be of capital importance in interpreting any law when a doubt is raised as to the objective meaning of the words in which it is framed. In regard to the "establishment of religion" clause, there is no doubt of the intent of the legislator. It is clear in the record of the Congress that framed it and of the State legislatures that ratified it. To them it meant no official Church for the country as a whole, no preferment of one religion over another by the Federal Government —and at the same time no interference by the Federal Government in the Church-State relations of the individual States.

The opinion of the Court advances no reason for disregarding the mind of the legislator. But that reason is dis-

cernible in a concurring opinion adhered to by four of the nine judges. There we see clearly the determining influence of secularist theories of public education—and possibly of law. One cannot but remark that if this secularist influence is to prevail in our Government and its institutions, such a result should in candor and logic and law be achieved by legislation adopted after full popular discussion, and not by judicial procedure of an ideological interpretation of our Constitution.

We, therefore, hope and pray that the novel interpretation of the First Amendment recently adopted by the Supreme Court will in due process be revised. To that end we shall peacefully, patiently, and perseveringly work. We feel with deep conviction that for the sake of both good citizenship and religion there should be a reaffirmation of our original American tradition of free cooperation between government and religious bodies—cooperation involving no special privilege to any group and no restriction on the religious liberty of any citizen. We solemnly disclaim any intent or desire to alter this prudent and fair American policy of government in dealing with the delicate problems that have their source in the divided religious allegiance of our citizens. We call upon our Catholic people to seek in their faith an inspiration and a guide in making an informed contribution to good citizenship. We urge members of the legal profession in particular to develop and apply their special competence in this field. We stand ready to cooperate in fairness and charity with all who believe in God and are devoted to freedom under God to avert the impending danger of a judicial "establishment of secularism" that would ban God from public life. For secularism is threatening the religious foundations of our national life and preparing the way for the advent of the omnipotent state.

✠ Dennis Cardinal Dougherty, *Archbishop of Philadelphia*
✠ Edward Cardinal Mooney, *Archbishop of Detroit*
✠ Samuel Cardinal Stritch, *Archbishop of Chicago*
✠ Francis Cardinal Spellman, *Archbishop of New York*
✠ Francis P. Keough, *Archbishop of Baltimore*
✠ John T. McNicholas, O.P., *Archbishop of Cincinnati*
✠ Robert E. Lucey, *Archbishop of San Antonio*
✠ Richard J. Cushing, *Archbishop of Boston*
✠ Joseph E. Ritter, *Archbishop of St. Louis*
✠ John Mark Gannon, *Bishop of Erie*
✠ John F. Noll, *Bishop of Fort Wayne*
✠ Emmet M. Walsh, *Bishop of Charleston*
✠ Karl J. Alter, *Bishop of Toledo*
✠ Michael J. Ready, *Bishop of Columbus*

"The Christian in Action," 1948 statement of the Bishops of the United States, has been printed in inexpensive folder form useful for quantity distribution. More than 200,000 copies have already been distributed by pastors to their congregations. The N.C.W.C. printing, four pages 7½ x 11, colorful and illustrated, is ready for immediate mailing. The price is $1.00 per 100 copies; $9.00 per 1,000, plus postage. Address N.C.W.C. Publications Office, 1312 Massachusetts Ave., N.W., Washington, D. C.

Interest In The Spanish Speaking

THE 5th Regional Conference of the Catholic Council for the Spanish Speaking, held in El Paso, Texas, October 12-14, with Their Excellencies, Most Rev. Robert E. Lucey, Archbishop of San Antonio; Edwin V. Byrne, Archbishop of Santa Fe; and Sidney M. Metzger, Bishop of El Paso, representing the hierarchy, drew delegates from 13 archdioceses and dioceses of the Southwest. Approximately 60 priests, 40 nuns and 35 lay people attended.

In addressing the Conference, Archbishop Byrne pointed to the need for "a formed and informed laity" to whom more apostolic responsibility may be given. "How shall these lay apostles, these chosen few be trained?", His Excellency asked, and answered: "I should like to emphasize two practices which have almost become principles so fundamental are they considered among many whose experience is wide in the lay-apostolic field. 1. Spiritual direction for individuals, and 2. The small group method of formation for action . . . Both these concepts are as old as Christianity, each a bona fide tool for forming apostles and saints . . . Placing much emphasis on the lay man's apostolic responsibility can do much harm unless also a deep spiritual formation is provided and insisted upon. It is true that much of this formation can and must come through the Sacraments, the Liturgy, private prayer, apostolic work itself, etc. But our lay apostles need more. They are seeking, sometimes explicitly, more often implicitly, for spiritual direction and the companionship of a small group of apostolic souls which will banish their present feeling of isolation and loneliness . . . Spiritual direction is the normal function of every priest in the integral practice of his priesthood . . . Spiritual direction is not the donation of advice at confession time to unknown and irregular penitents. Nor can it be given to groups. It is the relation between one person and one person, the director and the directed. . . ." "Finally," His Excellency said, "let me say a word about the small group technique. There is something that a family-sized group of devoted individuals can do for themselves and their own development that no amount of personal attention even on the part of a holy priest can do. 'Study together, pray together, work together, play together.' A group doing this will slowly become a new entity, a new body, and realize more than ever before they are members of one another as well as being members of Christ. The group should be homogenius as far as possible: farmers in one group, industrial workers in another, professional people in a third: college girls, high school boys, young mothers—each group preparing itself to work chiefly in its own environment, to enthrone Christ not only in their own hearts or own homes but also in the hearts and homes of others, and in all the public places where secularism has been allowed to take over."

The three-day meeting was addressed by many outstanding speakers but, unfortunately, space does not permit a full record of the conference. The needs of Spanish-speaking youth, the health and welfare problems of the Spanish-speaking people of this Southwest area, the need for an adequate program of religious instruction, the development of a native clergy, the problems of migrant workers and methods of counteracting proselytism were among the subjects discussed.

Officers elected for the Council for 1949 were Very Rev. Msgr. Fidencio Esparza, president; Mr. Alonso S. Perales, vice-president; and Miss Amanda Lancaster, secretary-treasurer.

RELIGION IN THE NEWS*

G. R. BRUNST

Religion in Life

Article IV

TWO themes run, like a red thread, through most of the public pronouncements of His Holiness Pope Pius XII. The one is concerned with humanity's struggle to arrive at a just and lasting peace. The other sets forth the supranational mission of the Church and reaffirms her Divine Mandate to speak with authority on every issue—be local, national or international in character—where moral interests are at stake and which "explicitly or implicitly touches upon religion."

It is in fulfillment of this Divine Mandate that the Holy Father incessantly counsels rulers and peoples, warning them against the fatal error of seeking a peace based on material strength and physical power rather than on unchangeable moral principles. And the Supreme Pontiff acts equally in conformity with this Mandate when he rejects the assertions of those who—with crude or refined methods—seek to impair his right and duty to raise his voice and to formulate demands wherever and whenever religious and moral issues are involved.

The Pope has put the world's rulers on notice that the Catholic Church will not permit herself to be confined within the four walls of the sanctuary. He has denounced as erroneous the notion of a "purely religious" sphere that could be separated by a wall from "life in general." Religion, the Pope has said in effect, must not be conceived as if it were a precious jewel, to be kept in a museum under lock and key and only to be taken out for state occasions. It is something for "every-day wear."

Catholicism, the Pontiff has told the world, is not a mere cult that can be permitted or banned at the whim of a government. The Church consists of far more than her cathedrals and monasteries, and her rights must not be treated as if they were mere concessions from the temporal rulers. In short: Religion is not just a facet of life, a colorful yet non-essential pattern of life's tapestry, but its warp and woof.

This broad, all-embracing conception of Catholicism and its position in human affairs furnishes us with a key to understanding and measuring the scope of the Catholic press. In carrying out the task assigned to it by the Popes of the past 100 years, the Catholic press, too, cannot be confined, or confine itself, to a "purely religious" sphere that would exclude everything taking place outside the four walls of parish halls, rectories, churches and convents.

Fortunately, the Catholic press in this country is finally discarding the old-fashioned notion that its purpose was principally that of a "house organ," interesting and useful for the members of a large corporation or society, but with little or no appeal to outsiders. The manifestations of what has been aptly called "spiritual isolationism" are rapidly disappearing from the columns of our Catholic journals. In news and comment, they reflect more and more the idea—so forcefully presented by the Holy Father—of an all-pervading Catholicism that is not hemmed in by parochial and national boundaries and refuses to be fettered by zealots or dictators.

This increasing awareness by our Catholic press of its possibilities and responsibilities in upholding the truly unique position of the Church in the present scheme of things is all the more necessary in view of the indifference that is still displayed by many so-called secular journals. With few laudable exceptions, these papers continue to treat Catholicism as "just another religion," no better or worse than any of the other cults or sects. Though graciously acknowledging and hailing the Church as an ally in the battle against communism, these newspapers tell their readers little or nothing about the real motives—so different from those of many self-styled anti-communists—prompting Catholic opposition to Red totalitarianism.

The fact that Catholic social teachings do not merely consist of a few pious phrases but offer a concise and practical program to remedy existing evils without violating fundamental human rights, is either disregarded or misinterpreted. The Catholic position on the issue of non-public schools and such topical questions as private hos-

* This article is being made available at this time so that it will be helpful to those who are responsible for preparing programs for Catholic Press Month.

pitals, displaced persons, socialized medicine, public housing, film and radio, agriculture, etc., would remain largely unknown to wider circles, but for the Catholic press.

Among all the problems falling within the general theme of this survey "Religion in Life," none, perhaps, is more important today and offers a greater challenge to the specific tasks of the Catholic press in America than that concerning the relations between Church and State. Such terms as "Separation of Church and State" confuse many minds—including those of numerous American Catholics—and hamper a clear understanding of an intensely complicated issue that presents itself under various aspects at home and abroad.

Such an understanding of the basic principles involved is, for instance, absolutely essential in order to grasp the significance of current developments in the field of non-public education in this country. And it is no exaggeration to say that most, if not all, of the historic events taking place today in Europe, both east and west of the "Iron Curtain" are meaningless unless viewed in the light of State-Church relations.

The State-Church relationship plays a vital part in the moves to end the partition of Ireland; it enters into the social and educational reforms planned or enacted by the British Labor party government; it constitutes a basic issue in Spain; it is an outstanding feature of the spiritual and political crisis shaking France; it is one of the most important problems faced by American occupation authorities in Germany, Japan and Austria; it is obviously an essential part of the pattern in Italian affairs.

And turning to Eastern Europe, it becomes even more apparent to what a great extent the State-Church issue dominates the current scene. The elimination of the traditional political parties, or their reduction to the status of communist puppets, in Poland, Czechoslovakia, Hungary and the Balkan countries has left the Church in all these overwhelmingly Catholic countries as the peoples' last hope and the last remaining obstacle to complete communist domination.

The whole future of Central and Eastern Europe may well depend on the status retained or regained by the Church vis-a-vis totalitarian regimes. In all these countries, religion and nationalism form an inseparable whole and give birth to problems that are largely incomprehensible to the average American, who is too often inclined to judge State-Church relations abroad by American standards. The current drive in Rumania to break the centuries-old bonds uniting Eastern Rite Catholics with the Holy See and to force their "return" to the Orthodox Church is an example of these complicated problems. The events in Rumania are not only of immensely tragic spiritual significance, they are at the same time part of a far-reaching, Moscow-directed political scheme to exploit religious loyalties and resentments for Russian imperialistic ends.

The Catholic press would be utterly remiss in its duties to the Church and to its readers if it attempted to present such highly involved issues from a narrowly conceived "purely religious" point of view. Any tendency in that direction could only lead Catholic journals toward committing the same fundamental mistake—in reverse—that is charged to the so-called neutral press, which treats events from a "purely secular" point of view. Any demand for a "purely religious" press presents a suspicious parallel to the efforts of communist-dominated regimes to paralyze the Church by making such phoney charges as "abusing the pulpit for reactionary propaganda" and raising such cries as "let the Church stick to religion only."

Today more than ever before it has become the supreme task of the Catholic press to make it clear, through news and comment, that there is no imaginary boundary line separating "life" and "religion," or "pulpit" and "politics," or "religious news" and "general news," or in whatever other way it is attempted to formulate an artificial contrast between two things that, in reality, are merely two sides of the same coin. The Catholic press must drive home the point that religion is not only *in* life, but that religion *is* life, and vice versa.

"Neutral" newspapers, adhering to the specious principle that "religion is a private affair," may continue to treat religious news as if it could be kept in strict isolation, lest it "infect" the general news. But, surely the Catholic press must do all in its power to counteract the divorce of religion from life, and to breach the walls between the two.

1948-1949 Forum Series

THE N.C.W.C. Forum Committee, representative of the departments of the National Catholic Welfare Conference, offers its 1948-49 series of eight articles, month by month, under the general title "Religion in Life." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization and school programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

Synthesis, not separation of religion and life; union, not an artificial division; building up, not tearing down; these are the guiding principles for the Catholic writer and editor in presenting and explaining to his readers the picture and drama of our time.

By constantly emphasizing this idea of an organic, indissoluble link between religion and life, by striving to present the whole picture of an issue, not merely a part or a caricature of it, Catholic journalism can make a useful contribution, we believe, toward creating what may well be called a sounder journalistic philosophy in this country.

In this manner, Catholic journalism can help counteract the pernicious tendency toward oversimplifying highly complex human affairs; toward forgetting that practically all "modern" problems are in reality as old as the hills; toward neglecting the deep historical roots of present-day events and under-estimating the forces of tradition.

It is this tendency, born from a commercial desire to furnish news as neatly and conveniently packaged as the goods in the grocery store, which must be held mainly responsible for the snap judgments offering ready-made and deceptively easy solutions for problems that have defied solution for many centuries. The post-war years have offered many sad examples of the dire consequences of snap judgments caused by false, incomplete or distorted pictures of life's reality.

As long as other newspapers persist in their habit of interpreting human affairs primarily in terms of economics, party politics and military power; as long as they continue to treat such "intangible values" as religion, traditions, loyalties and fears as mere side-issues, the Catholic press has the particular duty to help restore the proper balance in the scheme of things by giving to the "intangibles" the high place they deserve in the scale of values. Such an effort may not easily yield ephemeral journalistic "sensations" but it leads toward not away from, the truth.

In this way—and in this way only—can Catholic newspapers and magazines render themselves worthy of being called "Catholic" in the fullest meaning of the term. They are servants of a Church which is universal "in every sense, under every aspect and in all respects . . . because it includes the substance of truth . . . because in its very nature it is destined to extend everywhere and to last through all time." (Juan Donoso Corest, as quoted by Thomas F. Woodlock in his *The Catholic Pattern.*)

Catholic journals owe it to their Church, to themselves, and to their readers always to be guided by this lofty idea of universality, "a universality reaching beyond all social particularism, and ever renewing its mission of establishing the brotherhood of men in the name of God." (Luigi Sturzo, *The True Life.*)

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DISCUSSION QUESTIONS

(1) State the two basic themes of addresses given by the Holy Father.
(2) Define the scope of Catholic press in the light of the Pope's definition of all-embracing Catholicism.
(3) How would you interpret "spiritual isolationism"?
(4) Give some examples illustrating the importance of the State-Church issue in current news.
(5) How can the Catholic press help counteract the divorce between religion and life?
(6) Discuss the importance of "intangible values" in order to arrive at a true understanding of world affairs.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

December, 1948

16—Solemn Consecration of The Most Rev. Joseph F. Flannelly, as Titular Bishop of Metelis and Auxiliary of New York, New York, N. Y.

28-30—Catholic Art Association—national convention, Cincinnati, Ohio.

January, 1949

25-27—Sodality of Our Lady—eleventh annual meeting of diocesan directors, St. Louis, Mo.

March, 1949

7-9—National Catholic Family Life Conference—annual meeting, San Francisco, Calif.

April, 1949

19-22—National Catholic Educational Association—46th annual convention, Philadelphia, Pa.

November, 1949

4-9—Catholic Rural Life Conference—annual convention, Columbus, Ohio (Revised date).

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